

ESSAYS,

OR,

Rather Imperfect Offers.

By ROBERT JOHNSON,
Gent.

K

Scene and allowed.



AT LONDON,

Printed by G. ELB, for Robert
Wilson, and are to be sold at his shop
at the new gate of Graces
Inne, 1613.

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R. B. Riddell
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ILLVSTISS.
ET EXCELLENTISS.
GVILIELMO
COMITI PENBROOKE.
BARONI HERBERTO
DE CARDIFF, MVRML-
ONETS, QVINTIN, PAC.
ET BELL. ARTIBVS
ORNATISS.
SVVS REFERT HÆG SVA
ET D. D.

Robertus Johnson.

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ОМПИЧО
СКОЮЛЯН
ОТЛАЯН ДИАДА
ДА СРДИЧ МУРМ
ОНЕТА ОХИЛНЯ
ЭТРЕЛ АРТАВА
ОМПИЧО
АУСЛЯНДИАНГАУ
Д. 9.6.3

ESSAYS.

1 *Of Greatnes of minds.*

2 *Of Witte.*

3 *Of Education.*

4 *Of Exercise.*

5 *Of Learning.*

6 *Of Experience.*

7 *Of Histories.*

8 *Of Art Military.*

9 *Of Trauell.*

10 *Of*

ESSAYS.

ESSAYS

10 Of Affabilitie.

11 Of Iestes.

12 Of Discretion.

13 Of Speech.

14 Of Wisedome.

15 Of Reputation.

16 Of Liberality.



ESSAY. I. OF GREATNES OF MIND.

Greatnes of mind is an ornament to vertue, setting it forth in an higher degree of excellencie, teaching vs to contemne al these imaginat worldly greatnesses, and confirming vs with a puissant resolution to enter vpon the bravest enterprises: where this aptnesse is wanting, the vertues which specially befit great fortunes (as depth of wisedome, height of courage and liberality) are also wanting, & it is as impossible to enlarge a little mind to any of these vertues, as with the puffe of the mouth to

Essay. I.

force a tall vessel against a strong and deep streme.

For how can they bee carried to embrace worthy deedes, who so highly prize this ~~secretum~~ of life? how can they bee wise, who distracted with vaine feares, doe not settle in this resolution, that all worldly happiness hath his being only by opinion? how can they be liberall, whose mindes confined to the world, think of living continually?

Contrariwise, where learning hath gotten such a disposition to worke upon, it is most powersfull, and can plant an opinion against the strongest feare of death. Then a man is easilly induced not to esteem the gifts of Fortune for their specious shew (for that were to admire them), but for their use, and that is to govern them. It teacheth that it is a better thing to giue then to receive. *I*llud enim off superarum, hoc vero est quoniam superavit, the one being the enligne

Of Greatnes of mind.

ensigne of superioritie, the other the signifying note of subiection, argu-
ing a defect with acknowledgement
of a better. And indeed great minds
cannot endure to make shew of a
beholdingnes. They loue their own
benefits, and it is better by comme-
moration of former fauours to draw
them to accomplish our desires, then
by mentioning those goodturnes,
which proceeding from vs to them,
might in reason binde a granting to
our petitionis : for by so doing they
think *Desrunt fortunam suam*, and in-
terpret it to a diminution of their
greatnes, and disabling them of abi-
lity to requite : and when the bene-
fits are greater then hope of recomp-
ence, in lieu of grateful acceptance,
they are repaid with a most maliti-
ous ill will : for there is no worse
and more daungerous hatred, then
the shame and inward guilt of an ab-
used benefit.

With those men the most preval-

king: manner of interpretation is giving
thanks, as in the reigns time the best
phase of suing for offices, was to
show that he had bin lately endow-
ed with one: *Opimus magistratus*
magistratus honoratus, permissus
These windes, with a noble aspide
Signes: overpasing small horseback
conced for an armes of chivalry
reaching, and: chiseling: their
preuille for the greatest employ-
ment, *Asay in the Post in a day*
with falcon dand in a lige Turpum
Destigas hysteres, a foyre, a cestament
Neither can I make fide compare
them: then to these noble dogges
which, presented so: Alexander by
the king of Alania, would not stir
at small heres, but with an overflowyn-
ing of couraige, prepared to into
conquer hysen with Lions and Ele-
phants to clime biwain the othes of

They are spare in speech, sparing in
actions, quiet, slow, and retined, such
gall

Of Greatnes of minde.

as Sopis is deftibed by Cibers and Syllo (by the most cunning searchers of mens minds) sayng in whom hee saith, there was an incredibl heighth of spirite in concealing his coulours. They, are neither proudly daungerous in prosperitie, nor discouaged with the fernes of aduersitie; no way impeachable, or subiect to the base dominion of Fortune. Such was Furius Camillus, who being alwaies like himself, neither by attaining the dictatorship was inflamed to haughty chesse, nor by being forbiddene his country, was strooken into melancholy: and surely in this were the Romans were generally admirable, who neither in their conqueiring age were puffed vp to insolencies, nor in thair crses & vnlooked for accidents stooped to dispaire. As in the disfa ster at Cannas, (when all the world did ring out peales, that their fortunes were dead) they did nothing unworthy themselves, that might

bee a derogation to the auncient dignitie of their name : for beeing driven to that exigent, that having lost the flower and strength of their Nations, they armed their seruants and aged men to the battell, yet they never offered any capitulations for a truce, neither would they redeeme their captiues, both which actions imported an invincible confidence : and afterward, in the enterprise of Afia, they proposed before the victorie conditions to Antiochus, as if they had overcome, and after the conquest out of a wonderfull moderation, as if they had not vanquished.

But little mindes hauing risen with a prosperous winde, are lifted up farre beyond the leuell of their owne discourse : Then they begin to speake in a commanding accent, to condemne other mens actions, to affect singularitie, to usurpe vndue authoritie, to controverie in argu-
menz

Of Greatnes of minde.

ment without respect, and to perseuer with an vnflexible stubbornnes, perswaded that all things become them: and thus drunken with vaine greatnesse, founded vpon no worthinesse, are easily trained into opinion, that their state was archigued by their vertue, and that their vertue was worthy of a better state. But when they begin to taste any disfauour, presently discountenanced in themselves, they are either by seldom comfortlesse flatterers, brought to some vnreasonable purpose (as *Claudius* blinded with the false informations of *Pallas* to adopt *Nero*) or else hauing no Greatnes but outward, & standing on no true ground inwardly, are more ready to fall then calamity can deppresse them, and presently like vile and abiect creatures, nor aduenturing to recouer, despaire of renuing, and reintegrating their fortunes.

But as the best Wine becom-

Essay. I.

meth the egrest vinegar, and what
degree of goodnes a thing holdeth,
while it abidereth in his nature, the
same degree of euill it taketh, when
it is abused: So this Greatnesse of
mind, if it be not accompanied with
vertue, maketh men daungerously
bad & terrible, producing the same
effects, which it did in *Catilina, Im-*
moderata, incredibilia, nimis alta sensa
per cupiende: but being guided by
clearenesse of iudgement, causeth
men to be soley earnest for the pub-
like good, not to bee contentious,
selfe-seeking, or any thing respec-
ting their peculiar aduantages.

ESSAY. II.

Of WIT.

MEN of slowe capacitie, are
more apt to serue, then to
rule, their conceite is so tough,
that

Of Wit.

that neither the rules of learning, nor precepes of wisdome, nor habite of vertue can make any impression. *Tardis mentibus virtus non committitur*, saith Cicero. They haue a dulnesse, enemy to wisdome, a slownesse hurtful to the moments of occasion, a certaine vnderstanding alway fraught with suspition, the lesse they perceiue, the more they conceiue, (for the selfe-guiltinesse of their owne defects makes them willing to appeare curious) rather following chance, then doing any thing vpon free election: they faile in that greatnessse of minde, that noblenesse in their ends, that reason to resolue, that spirit to execute, that feeling of disgraces, which a man ought to haue.

Some in the choice of Ministers, elect men of this disposition, *contemptu magis, quam gratia*, who stand so far good, as a simple voidnesse of euill scrueth them for a ground.

Essay. 2.

ground of fidelity: but I cannot see how to allow this opinion, since we ought to preferre those which are good, and know why they are good, when againe these simple wits are easily both altered and deceived.

A wit too pregnant and sharpe is not good: It is like a rafor whose edge the keener it is, the sooner it is rebated, or like soft wood which is ready to receiue the impression of the Limner, but for warping is vnable to keepe, and therefore not fitte for any worthy portraiture. Men of this disposition are of a more quicke then sound conceit, hauing store of thoughts rather stirred then digested, in all their actions vnstaiied and fickle, one while embracing an opinion, as seeming the best, then againe looking more neerely, and not able to answere the doubts, which are ready to enter an open inuention, fall to a strange kind of vncertainty: the more thinking, the more

Of Wit.

more not knowing what to thinke, very irresolute where there is some probability to breed on both sides conjectural likelihouds: For a working and crafty witte drawes commonly with it a doubtfull and waucering judgement: Such was noted in *Tiberius*, stirring vp trifling regards to containe him in suspence, rather increasing new doubts, then giving any ground to settle an opinion, being the true cause, why his speech was commonly obscurely doubtful, subject to a double interpretation, dissolved in it selfe, and possest to any constant end. Such was *Clement the seventh*, who having a pregnant wit, and a deepe knowledge in al the affaires of the world, yet comming to points of execution, was very unfortunatly irresolute, ready to reduce the reasons into discourse, which first moued him to any designe.

In Negotiations they deeme that
of

of other mens proceeding, which in their owne case they would do, and in this securitoy are oftentimes so ouer-reached by their aduersary, that they cannot retumre without great disadvantage and losse. Commonly they follow rather subtle then wise counsailes, which for the most part doe not speed: they are *prima spes lata*, things of appearance, and no substance, rather great and magnificenz, then easie, and securie. they are *Trahulans*, and by how much the subtlety is the greater, by so much it is necessary, that the handling be very precise, or else they will sort to no end, being like the clocke which most artifitiously composed, is soonest disordered, and put out of frame, they are *Enim tristis*, most odious to the world, & so diffamouzed of god, that they are alway waited on with most vnprosperous ends. The same of craft is alway hatefull, and procureth enemies, and these

theseunningcompanionsareofop-
pition that they can dispose the
whole world at their pleasure, and I
thinke this imperfection hath some
similitude with that arrogancie of
the Stoikes, which maketh men bus-
ie-headed and turbulent, desirous
to be let a world.

Againe, quicke-wits are ready
inspeach, but affected, high-flying
Poets, but seldom graue Orakors
commonly breaking themselves to
an humerous kinde of iesting,
play vpon any thing, and like the
spleene, rather finding causes why a
thing should be amisse, then willing
to amend.

And therefore witt doth, in some
respect, resemble the Sunne, which
so long as his beames wander
broad, according to their naturall
liberty, doth gently warm the earth,
but when they are by a violent uni-
on assembled in the holtow of a bur-
ning glasse, consumeth that which
ought

Of Education.

their busynesse with such moderation.

Such a wit will even in the execution perceive, and vpon present occasion determine and take counsel, as fencers do in the listes, whom the countenance of the aduersary, the bending of his body, the moving of his hands doth admonish, how to proportion the distance, how to offend where is least ward, how to defend where is strongest assaile.

ESSAY 3.

Of Education.

Education is a good and continuall manuring of the minde, the principall foundation of all humaine happiness, and as the soule is the formall cause of our life, so this is the efficient of a good life, giuing light to the understanding to know

know Good, and make difference from the contrary : confinement to the will soley to performe it, restraint to the growing affections, gouernment in actions, ablenesse to the body, without which men are burdens & eye-fores to the common-weale, nothing but a number, - *E: fruges consumere nati.*

Honest company is like an wholesome aire, a man may profit much even by the changeable interview of a good man, and he that appliceth himselfe to the conversation of the wicked is subiected to the contagion of their vices: but especially it is a thing of great consequence, in yong mindes, which are pliable and apt to be seasoned, either with vertuous or wicked resolutions, and to receive the impression of any customes which their first company (a warrant for common errors) shall by the silent persuasions of their proper actions impose vpon them.

This

Of Exercise.

This is the reason why the qualities of the minde do commonly run on a blood, and become hereditary, insomuch that some families retaine proper customs naturalized in them. As in *Rome* the *Pisos* were frugall; the *Metelli* religious; the *Appii* ambitious, the *Mantii* austere, the *Lelii* wise, the *Publiscote* courteous, which qualities proceeded not from the difference in temperature, (for that doth vary by interchangeable mariages) but of the diuersites of breed, which I may properly call a second, and better nature.

In restraining the humors, which may seede vices in youth, it is not good to agrauate small erros with termes of affected indignation: fur it is a daungerous thing to vise a medicin stronger then the nature of the disease & complexion of the patient. The best course & of most efficacy in disposing generous mindes is with reprehensions to mixt pray-

C ses;

Essay. 3.

ses : imitating wise commaunders, who seeing their souldiers dismayed do not vpbraid them with the name of cowardice, but by recording their honorable seruices, enflame them to imitate and surpasse themselves. The forme is in the Poet : *O Achilles* where is that valour which hath fill'd the world with your fame: doubtles you forger your self in ouerthrowing all the excellent things you have done, and disdaining them with so thamefull a retrednes. Thus having awaked him out of his sleep of idleness, he calleth him, *Tibi se peritura resseruant Pergama*, and so maketh demonstration how he may honorably redēem the already conceiued infamies. For as evill cies althoough they can see there is a Sunne, yet through weaknes cannot delight in the Sun : so a minde ouer-weighted with the violence of passions, hardly admitteth that freenesse of speech, which reason might warrant, but requireth such

Of Education.

Such a Phyfician, who can let blood in the right vein, & then again bind vp the wound. Such corrections are smoothly couered with an unexpec-
ted praise: and the memory of their former vertues toucheth the minde with a noble and feeling shame of the present fault.

Againe, it is better to entreat by perfwasions, then enforce by com-
maundements: for feare and seruile restraint (the instruments of compulſion) exasperat free spirits, making them, who would bee ouer-
weighed with the sweet violence of reasonable wordes, to cast away shame and perſeuer in faults. Every man defirſh to haue this commen-
dation added to his actions, that they are naturali, and not affected either for feare of punishment, or hope of reward. He gouerneth better, who suffereth men to be good, then hee that maketh men good: but aboue all I approoue that moderation in

C 2 parents,

Essay 4.

parents, which shall seeme rather to have found then rendered their childe[n] dutifull.

Fathers must loue their children with that affection that they ought: but let them perceiue as little as the gentleness of their nature wil beare, neither too lauishly giuing them the reines, nor too carefully gretwing them for want of well ruled libertie. And althogh the best rules be to inure them to labor, to acquaint them with simple dyet, so that by custome al miserable actions may be natural: yet if there be not a moderation vsed, young minds will be presently disconuerted, and great spirits embased with no small impairment of their worth: for little mindes, though heuer so full of vertue, can be but little vertuous.

ES.

RECORDED: 18 P

ESSAY. 4.

Of Exercise.

THe exercise ought to be such, which may occupy every part of the body, as the play at the ball, never sufficiently commended by *Gallen*: or hunting, by which men are accustomed to contraries, to heates, to coldes, to watchings, to fastings, to water, to beere, to wine.

To commend hunting I need not, only I will say, that it maketh men laborious, labour begetteth good customes, good customes are the roots of good lawes, lawes founded vpon such grounds, the producers of military proues, and that where these three concur in any degree of excellency, they cannot but make a strong and puissant common-weale. But aside all other recreations it confirmeth the body in ability both of doing

Essay. 4.

and suffering, and acquainteth the minde by degrees with danger: so that I may say as *Cicero* did of fencing: that it is *Fortissima adversus mortales, & dolorem disciplina*: For in that it resembleth peril, it maketh vs familiar with peril (custome diminishing the terror of those things, which by nature are indeed feareful) and so by little & little resolueth vs against any dauntings, which the imminency of daunger might drawe with it. So *Marius* before he would bring out his souldiers to fight with the *Cimbres*, set them vpon the trenches to acquaint themselues with the terrible aspect, and immane bodies of those Savages: and by this counsell brought to pass, that now they began to contemn those which at the first sight they amasedly feared. - *His artibus futuri duces imbu- bantur*, sayth *Plinie*: for by these sports, images of battailes were deliuered to the memory, which afterward

Of Exercise.

werde abler judgement might dispence : wherupon the ancient Wor-thies, and *Heretis*, which ranged the whole world to their obeyfance, are reported to haue been bred in the woods, and imployed in continuall huncing: by which they did not on-ly strengthen their bodies, resolute their minds, but also being ridden in all grounds, became good discou-ters (a quality very mainly required in a conductor) for a man hauing perfectly beaten one place, may soo-ner attaine to know the fciuation of another, because al regions do some-what resemble one another in pro-portion, and so by comparing one known, a man may cōpendiously in-form himself of many unknowne.

ESSAY. V.

Of Learning.

ALthough Learning haue a pri-
uate and pleasing end in it self,

Essay. 5.

as being the harbour where the free and vntroubled consideration hath a delightfull repose from the sea of more vnoquiet thoughts, yet it is but a scleruing quality, preparing the mind to a nobler end of wel doing, which (as the prond incōstant Stoikes held) doth not consist in restraining or ceasing, but in working & performing, and it is not a defect, or not doing of things, but an effect or doing of things.

For knowledge teacheth not her owne vse, but as a necessary meane enableth vs for good actions, and it ought to be measured by vertue, and if loued for any thing, it must be, because it informeth to do vertuously. It is an excellent commendation, that Plinie attributeth to Traian : *Præstas quæcumq; præcipitum tantumq; eas (literas) diligis, quantum ab illis probaris:* we must vse the precepts of learning as the Laws of our behavior accounting of them in no other proportion then

Of Learning.

then as the waiting Ministers, by whose mediation a more easie access is prepared to wisdom: we must remember, that the glory and increase of knowledge consists in the exercising goodness: that these maiden muses do not answer the hope of men, except they be ioyned to that masculine and actiue power of the mind, which maketh vs perform good things and great things.

So when *Rome* was in her flourishing age, and began to terrifie all Countries with the fame of her expected greatness, even at that time, *genibus nona fine corpore exercebat*, there was none who freed his minde to take repast on these so divine sciences, but bee remembred that he had a body with sic organs to inure their behests, and that hee should be a forgetful receiuer of his countries benefits, except he in some sort made recōpence by employing his powers for her advancement & good.

Too

Essay. 5.

Too much to retire to these studi-
es, doth not accord with state or
gravity: but by separating a man
from more worthy desaires, bring-
eth him into contempt: It is an
happy thing to keepe a mean of wis-
dom, least while we think too much
of doing, we leane vndone the effect
of thinking: but especially we must
eschew with too vehement feruen-
cy to embrace this glorious professi-
on, and record that saying of *Cato*,
That active mindes cannot be with
a more honestidnes, then the study
of letters corrupted, nor idlenesse by
any greater or more dangerous po-
lity find easie entertainment in a
wel gouerned Common-weale.

Some obiect, that howsoeuer this
refiner of inuention (Learning) is
commendable in lower fortunes,
yet in great men it is an occasion of
more intollerable vices: that it ray-
seth their thoughts into vaine regi-
ons of ambition, and to the accom-
plish-

Of Learning.

plishment of things not Feasible, that it ouer-mastereþ their reason with the sweet insinuation of hauy matters, directing them to worke their priuate ambitions with the publike inconuenience. To this I answer, that the argument is taken onely from the abuse, and therefore of no validity, because al reasons either of praise or dispraise ought to be taken from the right use, to which a thing is directed. Moreouer, I thinke, that their conceit is inuegled with the same fury, which possessing some such goodlesse mindes, hath taught them to inueigh against the unspeakable wiſdome of the Creator, for this reason only, because hee had endewed them with reason. For (say they) as Wine bee, þuse it doth ſeldom help, but often diſtemper the ſick, is better detained, leaſt through a ſoothing hope of doubtful health, a certaine danger bee incurred: ſo (this ſwift mouing of the minde) reason is better

Essay. 5.

better denied to creatures, because
more abuse it to naughtiness, then
rightly vse it in verious enterprises.

And a little to vrge on this so
strange position. Is there any wrong
glozed, & right eluded, any discord
sowed, any machination, or guile
laid to entrap the wel meaning of
honest men, but reason worketh it
euen with a more refined sharpnesse
of inuention? *Ingenior enim est ad
excogitandum simulatio veritate, seruit
libertate, metus amore.* In the tra-
gedies wee may see *Medea*, with
what cunning & quaint discourse
of reason, what subtle preparatio she
seeketh to cōpasse her designs while
laying this grādhold of proceeding.

*Fructus est scelerum tibi nullum
scelus putaro.*

She worketh by congratulating her
enemies with gifts, knowing that to
bee a course, where wary distrust
might make no preuention of her
malice. Nay, to leaue fables, and
come

Of Experience.

come to the life of truth, history had
not *Nero* great reason to supplant
all those, whose liberty of minde hee
could not endure, as a thing hurtful
to his seat of tyranny. His reason
told him, that absolute power was
giuen him from the gods, that hee
only as Lord could giue Fortune to
the world, and distribute haps and
mishaps at his pleasure: that it was
an vntimely policy to preserue
those men, who standing strong in
their own vertue & loue of the peo-
ple might heave him out of that ab-
hominable iniustice and usurpation.

But these reasons are but colours,
to keep our iudgement from entring
into consideration of the true cause,
which in these smiling raiuers stirres
up an ingrateful scorn against litera-
ture: And I think their hatred pro-
ceedeth either frō *Domitian's* reaso,
who priuy to himself of most horri-
ble vices, exiled these arts: *Ne quid
usquam honesti oculis occurret*: or
from

Essay. 5.

from reuerence, as to a minde guilty there is nothing more terrible then the sight of that which might pluck into the remembrance the omitting of doing worthily. Euen so, if vertue were beheld in bodily organs, vndoubtedly she would not, as some Philosophers haue taught, stir vp the degenerate minds to embrace her effects, but rather worke a desire never to come to look vpon her: for as men did see, so they would againe be scene by her, and the sight would rub into their mindes, and vrge their consciences with deserued infamy: and vice in such comparison would seeme fuller of deformity, and then men so hardly aggrieved, would forsake both feare and shame (the only meanes to withdraw euil men from wicked courses) and put on such a proud contempt, as should take a brauery and felicity in naughtiness.

Essay.

ESSAY. 6.

Of Experience.

Xperience is the guide of the Understanding, the rule of will, the ouer-ruler of opinion, the soule, and most entire part of wisdome, without which euен the most absolute Schollers cannot attaine to any degree of perfection in civil actions. There is more certainty in the principles of practise, then in the most necessary demonstrations, or clearest discourses of reason: and these men that are intendants, and practised in the occurrents of Courts are fitter for any active emmployment, and can with better easinesse dispatch any busynesse: *Quoniam enim habent oculum ab ipsa experientia, vident ipsum principium.* These are as it were trusty Oracles, on whose

Essay. 5.

whose judgement a man may safely repose his whole fortunes : they are upon earth, *instar presciorum numinum*, whose advice a man ought to take, before he ingage himself in any action. :

For the meane, by which wisdome enableth vs to foresee the succeſſe, and accordingly after due conſideration rule the preſent, is coniecture, which by comparing things paſſed, presuppoſeth, out of the ſame cauſes, the ſame effects: now in this obſcure & incertayne deliberation upon the future, a man experienced is like him who hauing tried a dangerous paſſage in his own person, & noted the by-turnings which might diuert him into an error, can in the darkeſt night with a ſecure and forward alacrity, go the ſame way, and ouer-comming al the diſculties, arriue at the appointed place, whereas another, though furnished with the ſoundeſt direcſions (yet neuer ha-
uing

Of Histories.

uing proved it quaketh at every shadow) and hauing his spirits shut vp in amazement, plainly hazard-eth his person.

The rules to perfect experience are, to frequent the courts of In-
stice, as Free-schools of civil learn-
ing, to endeauour to vnderstand al
occurrences, to confer concerning
the news of the world with men ex-
pert, real, of a deepe insight, such as
are not carried away with apparâces
but can spy day light at a little hole,
and make iudgement out of matters
themselves, and discerne betweene
truth and truth like esse, and know
when evuer designes ate the foy-
les of more eminent intentions.

ESSAY 7.

Of Histories.

History is the mixture of pro-
fit and delight, the seasoning

D

of

of more serious studies, the reporter of cases adjudged by event, the interlude of our haps, the image of our present fortune, the compendiary director of our affaires, by which valor is quickned, judgement ripened, & resolution entertained.

Heere are the reasons, why some estates liue quietly, others turmoiled in continuall disturbances, some flourish by the delights of peace, others by continuing war: some spend lauishly without profit, others sparingly with honour. Here we may see ruines without feare, dangerous wars without peril, the customs of al nations without expence. By this obseruation of noting causes and effects, counsels and successes, likenesse betweene nature and nature, action and action, fortune and fortune, is obtained that wisdome, which teacheth vs to deliberate with ripenesse of iudgement, to persue in things deliberated, to ex-

Of Histories.

Execute with readinesse, to temporise with inconueniences, to abide aduersity, to moderate prosperity, to know the Scriptures, but in such sort, that neither superstition make vs vainly fearefull, nor neglect cause vs to bee contempnuously presuming. And by opening to vs the plots, which gaue life to all the actions, it teacheth more then 20. men living, successfuely, can learne by practise, as the General by seeing the counsels, which gouern the euent, must necessarily profit more then the souldier, who not able to search into the causes, perceiueth only the naked euent.

But as Histories are diuerse, so their operatio in benefiting the perusers are diuers. In some as it were in *Cleantes* table, vertue is set out in her best ornaments, as in the describing of famous battailes, where specious wars, the twyn of natiōs, the sytuatiō of countries, the vncertain traueses of fortune, the death of braue

Commanders, haue a certaine kinde of Maiesty linked with delight, and the mind by conuerting in the is not onely delighted, but also lifted vp with spirit of better resolution, and raysed to think of imitating: These fill a man with better courage, but fail in enabling him for the manage of civil actions. Another kind there is like labyrinths, relating cunning & deceitful friendships, how rage is suppressed with silence, treason disguised in innocence, how the wealthy haue bin proscribed for their riches, & the worthy vndermined for their vertue. These prouoke vs to eschew their vileny & lack of vertue, & to be rather vicelesse then greatly vertuous: and although they bee diftasted by those who measure History by delight, yet they are of most vse in instructing the minde to the like accidents. And fighthens men prostituting their wits to all hopeful ends of gaine, are ready to aduen-

Of Histories.

aduenture themselves in the like actions, they are the most necessary things that can bee warned vs, to the intent that in the like practises, we may seeke meanes of prevention and frustrate al the attempts of such subtle euil companions.

In this ranke I prefer *Tacitus* as the best that any man can dwel vpon: Hee sheweth the miseries of a torne and declining state, where it was a capital crime to bee vertuous, and nothing so vnsafe as to bee securely innocent: where great mens gestures were particularly interpreted, their actions aggravated, & construed to proceed from an aspiring intent: & the Prince too suspicioously iealous touching points of concurrancy, suppressed men of great de-sert, as competitors with the in that chiefeſt ground, the loue of the people: When Princes rather delighted in the vices of their subiects, either because every man is pleased with

Essay. 7.

his owne disposition in another, or because by a secret of long yse, they thought those would most patiently endure seruitude, whose contemptible manners and vileyty, might excuse their base subiection. He sheweth how enformers, men of desperate ambition, sharpe-sighted in spying faults, and cunning in amplifying occasions of dislike, forsware all honesty, redeeming the security of their owne persons with the losse of good name, and liuing on the vices of men, Scarabs on Vicerous sores: How vaine men were preferred to be treasurers, that they might fall with their proper vanities and want of gouernment, beeing vsed like spunges, which after they had bin wet with the spoiles and extortions, were crushed and condemned that their long-gathered wealth might returne to the Princes coffers.

Heere some infestre, that the knowledge of euill doth induce and draw

Of Histories.

draw men to effect, that the imitation of an evil doth alway excell the president in height of mischief, but the following of vertue doth scarce equalize the example in any degree of goodnessse, that the conuersing in *Tacitus* doth deter men from doing worthily: where are *Cinna*, *Senecca*, *Sorani*, *Aruntii*, mē of admirable vertues in so corrupt a gouernment, ouerluing their prosperity and dying like Traitors in the same age, when *Seianus*, an impudent informer, strangely cōpounded of the two cōtrarieties of pride & flattery, in shew modest, and therfore more dangerously aspiring, sweieth the fortunes of men at his pleasure, & by lucky passing through mischievous deuises, is grown *Ferox* *sceleris*, & emboldned in his treacheries. But yet these men ought to remember that those mischieves are but mischieves to a baser mind, *quēcunque fortē videris, misserū neges*: that although they were oppressed, yet

Essay. 7.

they remained stil superiors, gouernours of necessity, rather directing then obeying the vexations. And I will not deny, but such corrupt mindes may also suck venome out of the most wholesome flowers, and armed with some dangerous Positions out of the treasure of Bookes, may like poison, mingled with fy best Wine, more forcibly hurt by trayning on their mischieuous purposes more cunningly: But yet me thinks, men have great incitements to hold themselves vp in vertue, by seeing euil men so contēptuously set forth, quaking with the inner vpbradings of conscience, not entertaining sleepe, but disquieted with a continual tormenting execution: we may learn also to praise God for our gratiouse soueraign, vnder whose peaceful raigne, we are secured from al those miseries and enjoy all those benefits, whose worth we shal know, when we suffer priuation of them, vnder whom our

Of Histories.

our subjection is to the law, our service obseruation, our obedience a care not to offend.

In *Tacitus* are three notes, which are required in a perfect Historie; first, truth in sincerely relating without hauing any thing, *Honestum ex vane*; secondly explanation in discouering not only the sequel of things but also the causes & reasons: thirdly iudgement in distinguishing things by approuing the best, and disallowing the contrary, but yet he performeth this with such an art, hiding art as if he were *alind agens*, by enterlacing the *Series* of the tale, with some iudicial, but strangely briefe sentences. In making vse of this Historie knowledge, we must not ascertaine to our selues the sequel of any thing to fall out iust according to the like case in the history, but determin of it as a thing apt to chance otherwise: for an example only enforms a likelyhood, and if we gouern our counseis

Essay. 7.

selfs by it, there must be a cōcurrence of the same reasons, not only in generall, but also in particularities.

In making judgement of Hystory, and considerately applying it to our present interests, wee must specially regard the dispositiōs of the agents, and diligently re-mark how they are affected in minde, which is the least deceiuing ground of forming opinion: for without this pondering, and knowledge of the qualities of those Nations , which wee meet with in reading, a man is vnable to make any due comparison betweene the present particular , and the former example. But to leaue these disputations, and the causes of variety in Customs to the Ichooles , as a matter some will not grant , and fewer understand, I will onely give some instances of the proper qualities of some countries, which most familiarly occur in reading. The ancient Romans were men of an invincible spirit,

Of Histories.

spirit, not dismaied with what frow-
ning disasters soever fortune could
suppress their courage: and hauing a
mind superior to all aduersitie, re-
sembled *Antaeus* in the Poet, who so
ofte as he was thrown to the ground,
receiued fresh strength, but being lif-
ted vp, was soone tamed by his ad-
uersary: so they in their declining
state, promising better of their hopes
armed vp their valor, and were filled
with a greater brauery of mind, but
comming to the height of felicitie,
and flowing with the spoiles of the
whol world, ouer-swaied with their
owne grandeure, began to quale
in the last act, and after a safe escape
from the maine sea of sorrowe in-
cumbrances, to suffer shipwracke in
the hauen: then ouer many good for-
tunes bred in them a proud retchles-
nes, then through the disuse of arms
all things fell into the relapse, & pri-
uate dissentiōs were kindled to ruine
themselves, then the city which was
wont

want to give law to the whole world began to be facunda inimicis, fruitfull in provoking partialities, desirous of civil tumults, crafty in espying & aggravating secret dislikes, ready to catch at any occasion of innovation. Their valour made them quiet, & quiet wealthy: but according to the revolution of all things with a swift & violent return their wealth effeminated their valor with idlenes, idlenes occasioned disorder, disorder made ruine. And as the iron begets rust which consumeth it, and ripe fruits produce wormes which eat it so their greatnes nourished such vices as by little & little brought the to confusion, insomuch that a great time their state was maintained more by reputation of thinges done, then any other present foundation.

The French are too aduenturous in the imincency and nearenes of terror with a too furious resolution in

of Histories.

is assault more then men, in main-
tayning the medley leſſe then wo-
men, very irregular in their actions,
grounding the vpon fallible hopes
& vain expectations, light, incon-
ſtant, insolent in prosperity, deſti-
ned rather to conquer then keepe:
as contrarily the Venetians haue
recouered by the arts of peace and
composition, that which they haue
forgone by war.

The Spaniards are ſubtile, wrap-
ping their drifts in close ſecrefie, ex-
preſſing ſurety in their words, but
keeping their intentions diſſemblēd
vnder diſguised aſſurance of amity,
betraying the innocence of their
friends, in malice infinit, and ſo o-
uer-caried with that paſſion, that
for the moſt part they execute a re-
uenge far aboue the nature of the
offence: not giuing any ſodaine
apparance of it, but waiting for op-
portunity, ſo much redouble the
blowes, by how much it hath been
noug

Essay. 8.

nourished with tract of time, and
bung in suspence.

ESSAY 8.

Of Art Militarie.

There is a barbarous opinion
of the contrarietie of armes
and learning, and the im-
possibility of their meeting in
any person : which vnreasonable
Paradox well fitteth those who
knowe nothing but the furie of
strength, and not the vertue of cou-
rage. For without this fortitude is
intituled to those actiōs which hold
rather of vice, and the more it seeks
to hurt, the lesse it is able to hurt,
and is either a rashnesse which after
the first brunt dieth in it selfe, *Et ut*
quadam animalia, amisso aculeo tor-
per, and cannot hurt, like som beasts
which shooe the sting, and partake
no more with the poison, or a false
vigor

Of Ars Militarie.

vigor proceſſing from deſpair, whē
men weary of the worldſ ſcies, ſhall
thruſt themſelues into maniſt pe-
rill, without any ſufficient ground
of reaſon: or a fiercenefſe, when
choller and the effects of anger are
made the motiues of valour, or a
confidence, when a man after the
often aspect of danger, and by the
lucky paſſing of diuers fights is be-
come haſardous, and enterprizing
in ſuſh ſort, as the vice of drinking,
In prælia trudit inermē. Without lea-
ning *Hercules* is furious, *Darius* in-
ſolent, *Achilles* ouercome with vaine
delights, vnable to command his own
decent appetites, and ready to haue
ingloriouſly ſepe rated himſelf from
reuealing his vertue, if wiſe *Uliſſes*
had not by a timely policy drawne
him to retire into himſelf, and con-
ſider the frayle foundations of thofe
weakneſſes, which diſ ſo inſecble his
reſolution.

But althoſh learning be of great
con-

Essay. 8.

consequence in perfection of a martial man, yet experience is the chiefest point, neither can a man be absolute by reading other mens exploits. The true Schoole of Warre, is the field, and not the Chamber: the teacher is vse, and the best course for attaining is to be present in the important deliberations, to obserue and ponder vpon the executions, to consider the events and the counsels which governed them, from which obseruation ariseth that wisedome, which inableth ys to make choice of our aduantages, to aduance opportunities, to cut off by celerite all discourse of counsel from the enemy, to make his inuentions sort to his proper ruine, to overcome by quicknes the difficulty of those things which could not bee suppressed by expecting, to accommodate promises to all chances, to alter our determinations according to the sodainnes and variety of occurrences, neither to feare

Of Art Militarie.

scare nor despise the enemy, but to remember, *Ut semper pendeat hamus,* to bee ready to catch at that period of time, occasion, which by a fortunate meeting of circumstances doth ease vs in the compassing our projects.

Great men ought to frequent the war, proposing to themselves these three reasons which moved *Tiberius* to addresse *Drusus* into *Illyricum*: the first was, *suscere milite*, to inure and experience him in warfare: for it is not sufficient to haue military science in our minde, but by often meditation to make it familiar to our hand and feet. He is the best souldier that is most experimeted neither can I more fitly compare these book-knights than to a Musician, who infiting only vpō the Theorick, is not able to expresse any thing.

The second was, *Studia exercitus parare*, to wjnd himself into the fauor of the Souldiers: which thing, of what consequence it is in raising and

Essay. 8.

preferring a man, wee may see in *Hanibal*, who being wholly a martial man, borne and nourished in his Fathers pauillion and sight of the soldiers, was before the prime of his youth chosen generall through their consent and applause: neither was there any other apparant cause of the obtaining that dignity at so unripe yeares, but the affection of the Army; which alway desireth such a Leader, whose maners they are most familiarly acquainted with.

The chiefe rules to get this fame and reputation are these, to haue a watchfull eye, a diligent hand, a resolute heart, as the beginning to doe rather too much then too litle, sometime to hazard fairely, to watch and ward, to glory in beeing content with a little, not to bee more costly apparelled, then a priuate souldier *Arma et equis conspicatur*: in action to bee heedfully earnest, to refuse no employment for feare, nor enter into

Of Art Military.

into any vpon an humour of ostentation, to supprese the esteeme of your atchicuments, and vnder va-
luing them humbly like a Minis-
ter, referre the honour to the for-
tune of the Generall. For such mo-
desty augmenteth the same of ver-
tue, beeing indeedo like those sha-
dowes which cunning painters vse
to encrease the lustre and grace of
their poitraytures: and men see-
ing such respectlesse account made
of such things done, will pre-occu-
pie conciters of some noble future
successes; *Inquribes* art in inwor-
thyng him-selfe was, *Plurimum fa-
cere, & nihil de scipso loqui*, and so he
conquered enuie, and the passion
of emulation with an infinite glory.

The third reason was, *Simul In-
uenem urbano luxu lascivientē melius
in castri baberi reua. nr Tiberius*; ther-
fore the Camp must not be frequen-
ted as a securē and priuiledged place
of licentiousnesse, but as a Schoole

Essay. 9.

where the body ought to be inured, and by continual labor subiected to the miseries of travell, thereby not to be daunted in the imminencie of danger, nor to feare a wound, but with an invincible vigor to endure all corporall aduersities.

ESSAY. 9.

Of Travell.

TRAVELL ENTERTAYNETH A MAN with delight, neither is there any so confirmed in a contempt of all worldly things, who findeth not himselfe out of a mere instinct of nature infinitely pleased with the stately representation and maiestie of strange and famous cities. But what an inward objectatio it is to see the ruines of Theaters, of triumphal Arcusses, to view the places which doe yet testifie the vertues of the auncient Worthies :

Et

Of Tranell.

Ecce nos ubi Troia fuit,

They know best, whose minds soare
higher, and become greater by be-
holding the memorials of other
mens glory and magnificence.

But because reason biddeth vs to
prouide rather for the beautifying of
our nobler part the minde, then for
the flattering of sence, the chiefe
scope must be abilitie, and the grea-
test delight to feele with *Solon* : *Se-
nescere se multa iudicis addescere.*
For, although these studies require
rather retirednes & immunity from
those disquiets, which this (vnsettled
kind of life) trauelling doth drawe
with it: yet let vs know, that to this
ornament of knowledge concur not
only the sence or seeing, to conuerse
in the monuments and treasure of
books: but also of hearing, in conser-
ring with men excellent in euery
profession: in cnfellowshipping with
diuers natures and dispositions. For
this variety of company bettereth

Essay. 9.

behaviour subtilizeth arts, awaketh and exerciseth wit, ripeneth judgement, confirmeth wisdom, and enricheth the mind with many worthy and profitable observations: performing all these by so secret a working and insensible alteration, that a man doth sooner acknowledge himselfe much abler, then hee can apprehend the means: Euen as in the growing of a tree wee perceiue not the successive motion of increase, but at length may sufficiently assure our selues, that there hath been an augmentation. In this obseruation, as there are many general things, with which a man may trust himselfe; so there are many particularities which are more specially to be obserued, as most powerfull to inspire vs with ciuill wisdom, and enable our judgement for any active employement, *vid. the religion, lawes, forme of government, situation, castles, fortifications, cities, forces: what* neigh-

Of Tranell.

neighbours confine, of what power, how inclined : The noble Families, their discents, intermarriages, their potency, either immediate of themselves, or by reason of the Kings countenance, their adherences, sects, dependencies, partialities, and the causes of all.

But because in forraigne countries there are many peculiar vices coured with the specious semblance of humanity, which haue borne long swey, & growing into custome, unworthily find not onely pardon, but also commendation : and our weakdesse is prone to participate those evill habites, which eyther flatter it with noueltie, or deceiue it with a glorious shew of vertue, therefore a man, ready to enter such expediti-
ons, must obserue these rules, as the chiefest preseruations of reason a-
gainst any such infection, so much the more daungerous, when the contagion innagleth and enseth

Essay. 9.

in the ayrie of a preuerse approbation.

For assuring our selues that where are many vices, there are also infinite vertues (because no euill is so bad, as that which proccedes from the corrupt seeds of goodnes) wee must in such places affect the familiaritie of the best, by all conuenient obseruances, endearing them who as they præcede in all worthe quallities, so especially in this vertue of easinesse and humanitie. And although many dangerous minds are hidden vnder the false glasse and deceiuable apperances of feined meeknesse (a vertue rather taken on then taken into them) yet the best rule is (if there be no other manifest cause of prohibition) to apply to their conuersation, who are most excellent in the formes of behauiour. For thereby men are bettered in a certaine externall vertue of ciuitty and gentlenesse: which if it flowe kindly,

Of Tranell.

ly, naturall without forcing against the Hare, & voide of the two imperfections affecting, and ostentation, vndoubtedly cannot but worthily commend a man, and make demonstration of a mande answerable.

In meeting with natures close & retired, spare in revealing themselves, conformed to al turnings of slights, skilful in dissembling passions, such as can prece^x spite with a countenance of amity, it is good (if they be innocent and hamelesse) to vse semblings, as opportune deten-
ces to frustrate their projects, but not as machinations inuented for mischieuing. Therefore the counte-
nance (the gate of the mind) must be open and free to al, the tongue spa-
ring in utterance of things of im-
portance, the minde closed, and this remembred. *Chi vuol andar per passe,
deue hanere bocca di porcello, L'ore-
chie d' asinello.*

ESSAY. 10.

Of Affabilitie.

Affability is like Musick, which is made by a iudicall correspondency of a sharpe & flat, it is a mixture of pleasingnes and seuerity, in such sort, that neither gentlenes, by being a derogation, weakens reverence, nor seuerity loue. It is not sufficient to bee altogether reall in performing the effects of a louing mind: but also euery man requireth to be assured by vicer apparances, as messengers of the inward intētions. And if by these oblations a man giue not his friend confidence and surety, I may not vnsitly compare his beneuolence to an Image, which in it selfe well proportioned, but not apparrelled in apt colors, doth want that delightfull lustre, which should satisfie the greedy eyes of the spectators.

A

Of Trauell.

A man must bee not onely present in ministring anie conuenient Office, but also by sending forth in the countenance the pawnes and assurance of loue, by exciting men to open and reveale their busynesses, & by promising all conuenient furthrance. For as men warme in the youthful desires of loue, take greatest comfort by being seene of their Mistresse, and receiue more ioy from a wanton looke, then from any other sence: so among all the kind Offices of friēdship, there is none so desired, as this acknowledgement by outward respects, especially when the end is meet saluation: for there is no more contray enemy to true friēdship, then the motion of proper interest. The Romans not to defraud any man of a due & conuenient Consigie, retained Admonitors, (called *Nomenclatores*) who should suggest the name, and qualitie, and account of euery one they encountred,

that

Essay. 10.

that they might be saluted in a conformable stile: for to looke strange and disdainful, to bee backward in returning these respects, procureth hatred even in the dearest friends, so much more dangerous, by how much men can lesse endure to be despised then iniuried, because other grieuances concerne only the body, and bring this comfort, that hee is some body in his conceit, that so offended him: but the iniuries of contempt are a disreputation, and the offended taketh himselfe to bee accounted no body, and therefore such ommissions can hardly by any meanes be redeemed.

Cesar through his wonderful vertues had settled himself in the strong loue of the people, and with his crafiness and affability, (as with sugar sprinckled vpon a bitter medicine) had mittigated the griefe, which a Romane spirit might take from the pretious remembrance of lost liberty:

Of Affability.

ty: while by seeming to arrogate nothing, he obtained that al affaires of consequence should remaine at his deuotion: yet one vncircumspection in not receiuing the Senate with due reverence, cancelled all memory of former deserts, gaue his enemies honest colour to beare him ill will, and authorized an opinion, that his death was meritorious & lawful.

The seasoning of these oblations and ceremonies, is a readinesse to pleasure, deuotion, faith, sincerity, which wee ought to addresse according to the present opportunity. In these apparances, ~~z~~quals must be esteemed superiours, and no circumstance must bee omitted, either of meeting, or of accompanying, or of ~~salutation~~: for these outward forms are obserued as demonstrations of the inward affection: inferiors must bee receiued with manifestation of an hopefull willingness to see them comperes, by acknowledging their merit

Essay. Ic.

merit and worthinesse: but if they be of equal ranke (as followers of some gteat state) a man must stand indiferent to al: otherwise some wil bee discontent, & think him moued with passions: others insolent, when they know that he is necessitated to depēd on thē, howsoeuer they entreat him.

If any shal importune an vnwonted request, the repulse must be modest by shewing the quality of the matter to be intractable, by redring some sufficient excuse (which may arise from the circumstances of time and place, or other infinit accidents) by revealing a desire, to open in a more fit time those effects which envious occasion wil not now permit. Thus Denials wil bee interpreted as special fauours, and men filled with a certaine hopeful reviving of mind, will be contented with promise. *Sic homines fronte & oratione magis, quam ipso beneficio, reque capiuntur.*

The way to attaine acceptable beha-

Of Affability.

behauours, is not a point of endeauour, (for then it is feigned, and it alway chanceth that feigned courfie turneth to pride) but rather confisteth in a certayne induction and readinesse of the mind, which if it be excellent, will easilly fute it felfe in these Formes: for (as it was said by one, whom to name were presumption) behauour is but a garment, & it is easie to make a comely garment for a body in it; felfe well proportioned, whereas a deformed body can never bee so helped by Tailors art, but the counterfeiting wil appeare. Observacion also is a good meane, but a carelesnesse in expressing dath adde a singular grace, as one motion in dauncing kindly proceeding, performed recklesly, cunningly implyeth, that a man can doe better then he can. If there bee any art vsed, it must bee in hiding art, otherwise it wil hold either of affected felfe-conceite, or of tedious ostentation.

Againe,

Of Affability.

Againe, it is not sufficient to provoke men to disclose their interests, by giving ready audience and easie accessse: but also a man must patiently attend their suites, the behaviour beeing such, as may shew all our powers occupied in consideration of the, but by contradicting or fore-conceiuing of the conclusion, to breake off their conceits, is a contempt, which toucheth the mind, & cannot bee redeemed with neuer so great good pleasures.

To deny a suite, doth dismisse men discontented, therefore in some cases it is better to promise, although there appeare no conueniency for the effectuatiō: for howsoeuer the present affaire bee disappointed, yet men are more pleased with him, whom they see hindered in dispatch of weightier occurrences, then they would bee, if they received a flat deniall. This rule, although it cannot stand with the strict precepts and square

Of Iestes.

square of honesty, yet it is a speciall
poynt of this qualitie, (which I may
call with Cicero. *Artificium benevolē-
tie colligenda*) which is either a ver-
tue, or cannot stand without vertue.

Also benefits must seeme to bee
received rather of courtesie, then
of deserving: and (amplifications
drawne from the circumstances) it is
good highly to esteem them, as
matters of great moment, and very
necessary, and employed in time: for
men loue to bee accounted profit-
able, and to haue their seruices ac-
knowledged.

ESSAY. II.

Of Iestes.

Tis a poynt of Affability
to interlende our Di-
courses with some say-
ings which may come
from a reading of Wit, and no place

F Mercury

Essay. XI.

Mercury (as it were) in the middest of the graces. A continued graue speech doth hold of tediousnes: To abuse Testes too often, doth diminish the reputation of the busynesse, & impaireth gravity: but as a little water doth not quench the fire, but is vsed to inflame it: so these witty sayings, seruynge oportunity, & sparingly scattered in our speech, are acceptable in re-enforcing of it, and causing a stronger apprehension. They are the seasoning, and must not want that matter be iudgement which ought to be seasoned: otherwise in stead of giuing a delicate tast, they become cediously troublesome: Herein let vs imitate wise painters, who chiefly propose to counterfeit the miniature lesse intentiue to the vtter ornaments as shongs apt to be varied, as shall best serue for the setting forth the principall: so the mind must be accomodated to the present busines, & iustes of the apparelling of our

Of festes

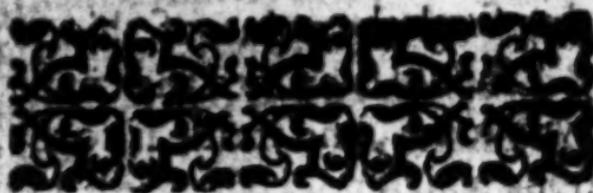
our speech) wised as Parenthesēs, which are to be witty, and not mar the sense. And as skilful Architecēs so dispose the windowes in a stately edifice, that neither the multitude weaken the house, nor the want bee a defient cause of darkenesse: so a man must prouid that neither the often yse of festes chuse him to incur the name of ridiculous, nor the want breed opinion of incourteous austery. And as they take in the light where the ayre swimming along a pleasant place, may make the prospect more excellent: so we ought to inlet a least into the body of more graue reasonings, when the opportunity and lucky meeting of circumstances may make the delight more ful. These festes are of speciall force in avoiding idle questiones, many things being fit so to be answered, lest they might be thought worthy of a graue determinatiō, vanitatis propriē festi-
tatis cedit: they are more passable after

Essay. II.

prosecution, & the apprehension of
the wit appeareth greater, especially
if the countenance be graue, and set,
& if more may bee surmised then the
bare letter doth expresse. All disho-
nestic forms or vulgar basenesse must
be eschewed: They must not note a-
ny true defect, and therefore with
weake and small natures, not stand-
ing vpon the might and strength of
their owne vertues, it is good to
containe many wordes, which may
rellish of a wittie pleasingnesse: For
presently, men quily shalke their
heads, whereas another, who preserueth his vertue, & out of
well grounded confidence, feareth
no disreputation would bee deligh-
ted. They must not concerne any
mans present calamity: for men in
misery are prone to suspect, and re-
ceive any thing as a conjecture, by
an impotency perswaded, that their
misery is derided, and in mindes al-
ready troubled, new displeasures
make

Of Discretion.

make a deeper impression, then they do in such spirits as are free and void of passion.



ESSAY. 12.

Of Discretion.

Discretion is the Gouernesse of vertue, the rule of our behaviour, the measure of our affections, the Mistresse of demeanure, that seasoning of our actions, which maketh them acceptable, teaching vs to be comely without wantonnesse, bountosome without curiositie, solemnie without tediousnesse, learned without vaine-glory, friendly without factionsnesse, severe without disquiet, valiant without brauering,

courteous with gravity, and benign-
me with Maieſty: and to conclude, it
is the ballance, in which wee ſhould
weigh all our actions. But leaſt in
ſetting forth the points of this qua-
lity, I ſhould stray into the confines
of wiſedome, and intitle it to thofe
actions which hold of an higher ve-
rtue, I will reſtraine it to ſuch indiffe-
rent things, whose forme and qual-
ity of uſage may appertaine either to
vertue or vice: But in performing
them, a man muſt be precise: for the
vulgar ſort.

(Qui ſuper intitulis, & imaginibus)
not able to ſee into matters them-
ſelues, will euer iudge of the ſub-
ſtance by the circumſtances, and ac-
cording to the out-ward ſemblance
preoccupy conceites of the inward
intenſions: This is that which Cicero
commāndeth in great Fortunes: *non*
ſolum animis, ſed etiam oculis ſeruire
ſimilium, and not to think him-
ſelfe diſcharged, except he ſe accom-

Of Discretion.

pany his actions with faire likeli-hoods. This modestie (if it bee not taken on for shew, nor affected and violent) is an externall composure, and decency of Customs, rising out of that inward moderatio, by which al disordinate passions and irregular motions, are subiected to the rule of reason, and through which a man fulfilleth that *Decorum*, which by a sweete Harmonie and good accorde of fit time and place, addeth a singular grace to all our actions: teaching vs to put a difference in persons, and which diuers natures doe treat diuersly: with familiars to be open hearted, with strangers suspitious, with cleare dealing mea secure, with subtil Companions warie, with pleasant delicate, with the learned reall, with the ambitious desirous of their greatnes, with the modest free from passions, with the interessed distrustful, to euill sparing in giving trust; and by this applying to every mans

Essay. 13.

mans humour, things difficult become facile, and matters of trouble loose their grievousnesse.

Some men are so incapable, that they make small things great, easie busynesses impossible, and enterprise nothing, which through their perverse grace is not difficultly accomplished, whose frowardnesse a man may compare to the vnskilfulness of some Chirurgions, who instead of healing, fester a wound, and in lieu of mitigation make the torments more grievously dangerous, whereas expert Leaches doe with gentle lenitives redresse the malady before the Patient haue any feeling of pain. So men discreet hauing their spirits awaked to al circumstances manage matters with a more delicate deportment, and by certaine premised preparatiues so dispose the minde of the other agent, as it may bee apt to receive any forme which they shal impose: And with the same art dealt with

Of Discretion.

with those, who by a crooked nature shew themselves insupportable, or transported with the fury of passions utter words ful of disdaine. Now men indewed with this vertue of easinesse, (as cutting Vaulters by a nimble sleight save themselves from the impetuous assault of the aduersary) thereby drawing their reasons from some vnxpected place, or by passing with a readinesse of apprehension to a more plausible subiect, or by sounding a far off with some extravagant words, so follow their vnderstanding, that at length they condescend, vsing the same consideration, which good Players at ball haue, who not to suffer a rest, do not only stand attentlie to send it to their companion, but with like heed prouide to retake it, by accomodating their person, & expecting it in the likeliest place: so they to auoide all hinderances do not only sute their owne words, but also giue fau-

favorable constructions to the speeches of the other agent, by dissimbling the discontentments which might arise: even as the Sunne doth not altogether moue with the highest Heaven, nor yet is moued directly contrary, but fetching a compasse a little overthwart, maketh an oblique circle, and by variety of approaching & departing keepeth the world in good temperature: So Ortho beeing not well established, and knowing that he must moderat that discipline, which might seeme to be exacted in such a case, in repressing a mutiny, imputeth the confusio[n] & disturbances, to a tender and exces- sive affection of the Souldiers towards him, more zealous then considerate. *Nimia pietas vixtra, &c.*
And thus he quieted those, who (being by the guilt of rebellion excluded from all hope of pardon) might according to the nature of man, (which hateth those whome it hath hurt)

Of Discretion.

hurt) fall to desperation of recovering sauour, when desperation in such times of commotions might draw them to a seded resolution to keep themselves out of reach of correction. For if one play false, the best rule is, to seeme not to perceiue it, and if (if hee begin (as suspected) to cleare himselfe) to semble never to haue doubted of his fidelity. *Qui enim se non putat satisfacere, amicis esse nullo modo posset.* Therefore Agrippina in Tacitus knowing her life attempted by Nero, knew well, that her only remedy was to take no notice of the treasons.

Neyther is it the part of a seruile fawning nature, to answere them with moderation, which vrgc out of passion, but rather a quiet temper grounded vpon a certayne and infallible confidence in vertue. A man must rule his affections, and make reason like another *Automedon* to direct them, thereby to tolle-
rate

Essay. 12.

rate other mens defects, and make a vertuous resistance against pride, arrogancy and other such vniust rebellions of passions.

We must yse the shield of mansuetude, which may mitigate the suddennesse and fury of anger, compose the inner powers of the minde, and conforme the appetite of revenge to reason: for this affection not regulated by an higher power, maketh a man forgetfull of God and conscience, depriving the mind of the light of judgement, distempering the humors of the body, and giuing them a prey to diuerte dangerous diseases.

ESSAY.

ESSAY 13.

Of Speech.

VR Language must be natural without affectation, honest, comely, significant, expressive, proper, vioide of all feare & effeminate tearms. In speaking the rules are to viter our mind freely without dissembling : for words doubtful & obscure reserved in particular, bound to respect or feare, are arguments of a base mind and tokens of imbecility of spirit : To auoide in priuate discourses to take vp the chaire : for there is nothing more odious then to affect to be wise out of time, and learning tasteth not kindly to every Pallet : To vse sometimes conceits of learning, as the embroderies, but in an hidden manner, like as apparell dooth represent the proportion, but not the

Essay. 14.

barrennesse of our members. To point at Histories, without making any particular relation of the circumstances: to auoid comparisons, except they be restrained to a Metaphor, for otherwise they cannot bee *fine apparatus Rhetorico*, or so in other vnsealonable insinuation: To auoid preposterousnes, for to know what is treated, is the mother of attention in the hearer. But generally it is the greatest wisedome rather to attend others, then to be an eloquent Merchant of selfe-conceites, for men expert and practised, can out of a mans words deduce great consequences, and take light of matters of great importance.

ESSAY.

ESSAY 14.

Of Wisedome.

If wee will knowe, what wisedome is, let ys laie aside the curious questiones of Schoolemen, and such as are truly Nominals, and consider it in the frame of our Microcosm: where are two eyes signifying foresight with pondering vpon the likelihod of successe, two eares patiently to admit the counsell of others and not to be carried away with selfe complacence: one hart for persecuting in an vniiform resolution, &c two hands for quicke dispatching, and putting it in execution. And this is wisedome, wherof there can not bee deuised a more expressiue Hieroglypbicke, then the composition of our bodies.

This heauenly gift, begetting in
our

Essay. 14.

our harts a secret & inuisible light, hath som resemblance to the eies of some couragious wild beasts, which in the morning, when euery silly creature maketh vs of the sight, repose themselues: but in the darke night see clearest, and then addresse themselues to prey: So wisdome in difficult affaires, such as are beyond the straine and levell of a common discourse, behaueth her selfe excellently: but triuiall matters with a certain despisingnesse neglecteth or handleth them vnder expectation, as a common iudgement would do. Therfore men of a deep infight and great vnderstanding, hauing neither degree nor riches, nor authorities, equal to their sufficiencie of things of small moment, as disproporcionated to their vertue, behaueth themselues sometime inconsiderately carelesse: but admitted to the sweighing of great matters, vnexpectedly come to reualc in deedes and conccits,

Of Wⁱsdom.

ceites, that greatness and Maiestie
which by the basenesse of their for-
tune was oppressed and kept vnder,
*Excitantur enim ad meliora magni-
tudine rerum*, and they loue to bee
employed in that which might be,
rare, excellent, singular, and above the
ordinary capacity.

The first part of wisdome, is
deliberation, in which wee must re-
solute neither with hast nor affection,
the one not giving time enough to
discuss those things which ought
to be considered, the other so occu-
pying the minde, that no thought
creepeth in which doth not in all re-
gards conforme it selfe to giue suffi-
ciency to that passion: we must pro-
misse our selues nothing before our
conceptions are by great presump-
tions assured of successse. For the
ferueney of hope maketh men some-
what more recklesly negligent,
in so much that when they are dis-
appointed, they are as impatiently

Grieved,

Essay. 14

grieved; as if they had fallen from an essential felicity, like novice Marchantes, who fore-counting great gaines, and fayling of their fresh expectation, are suddenly im-barked in that vnrecoverable mis-chiefe of debt.

In counsell it is the greatest excellency (and in many natures rather to be wished then hoped for) to pre-ferre the opportunity of time before the suggestion of disdain, to moderate desaignes according to the aduerse, or prosperous winds of occa-sion, to serue time and not obstinately wrettle with foule weather, but like an experienced Pilote put into some harbor til the cleared sky promise a more secure passage. But wee must not betake our selues to those remedies, which doe rather declare the greatnesse of danger, then redresse the inconueniences, neither must we thinke in great deliberations to auoyde all inconueniences: for

Of wisdom.

It is impossible that in this world
one thing being engendered without the
corruption of another, and every
commodity is unfortunately annex-
ed to some discommodity. But let
us remember

*Rade volte aduiē, che ad alte imprese
Fortuna ingiuriosa non contrasti.*

Slow counsels are fit rather to
preserue then encrease a state, speedy
and quick doe rather encrease then
preserue : *Agendo, audendoque ras
Romana crenis.* But in cases of exi-
gency, the worst course is to be go-
verned by middle counsels, neither
to bee cautious sufficiently in pro-
viding, nor earnest enough in exe-
cuting.

But as mines if they bee secretly
made produce wonderfull effects, o-
therwise endamage more then they
auile; so counsels if they bee wrap-
ped up in silence, are very fortunate-

Essay 14

ly powerfull in ciuill actions, but diluvigated loose their force, when the other party hath time to frustrate their ends.

The way to keepe a thing priuate is to acquaint no bedie with it: Those things which are known onely to our selues, cannot be common, those things which are imparted to another, cannot be secret. No man but hath some friend, whose fidechty hee holdeth so assured, that hee may safely entrust him with his nearest touching secret, and he presently wil with equal confidence to another disclose, til at lengt it be generally knowne.

And how can a man exact that faith in another, which he hath violated in himselfe? or how require silence when hee hath not performed it? or what indiscretion is it by openning to another, to enter a voluntary temistude; and to haue swed, least wee discontent him? But in

Of Wⁱsdom.

committing any secrets to another, we must imitate those, who in trying a new vessel, first prooue it with water, before they trust it with Wine.

There is nothing more contrary to this quality, then the passion of anger, which a man ought especially to moderate, by empurying over his affections, and triumphing in commanding himself to forgive in such sort, that it break not out into words, specially against those, who stand able to iustifie themselves, in the full of reputation: Those men, (which as *Cosmo* said) carry their heart in their mouth, are rather to be pitied then feared, their threatenings serving for no other end, then to arme him that is threatened.

The chiefest rules of Wⁱsdom are these: To provide against the beginnings of euill: for disorders at the first little, gather strength in tract of time, even as insensible vapours

bring forth horrible tempests: But when the evill doth exceed power of resistance, it is best by timing and discreet wayting to expect opportunity, for things in time receiue contrary revolutions, and conclude cleane different from their first appearance and likely hood.

To continue in action and managing of matters: for new businesses arise out of the former, both by reason of the coherency and way, that one open to another, and also by the authority which is regained by being engaged in the handling of them. *Cesar* at his first rising into great expectation, would not suffer any matters of moment to passe at *Rome*, without his participation and notice, insomuch that even no conspiracy or matter of innovation could happen but he was an agent: For he was a party in the combination of *Crassus* and his companies, of *Caius Piso* and *Cæsarius*. But to be interested

Of Wisdome.

sed in many businesseſ of conſe-
guence at one time , doth deuide a
man, and cauſe him to make iperfect
offers, and reverſe things before
they be perfeſted.

To accompany all actions with a
good colour, for many (*quibus mag-
nos viros per ambitionem affimare
moſt*) not able to ſee into things
themselves, wil make iudgement by
the circumſtances.

To ayoide ſuddaine changes : for
that doth hold of violence, and vio-
lence doth ſeldome ſort to any pro-
ſperous ends.

To prefer the preſent State, be-
fore innouations , and that which is
i *in turbido* : for this is nothing eſſe
but to account rather of certainteſ ,
then incertainteſ , rather of things
eſſit and ſafe , then magniſcent and
dangerous.

Not to giue ſufferance to the
firſt wrong : for that breedeth pro-
per derogation : Such vneworthy

Essay. 14.

tollerations inspire the partie with boldnesse, and are (as it were) pul-
lies to drawe on injuries: but to call
things into correction, preserueth
authority.

To dissimble according to the
appearances & fashions of the time:
Tiberius gloried in nothing so much
as his cunning in cloaking his pur-
poses with faire pretences, and go-
ing inuisibly, in which surely he was
excellent.

To settle more assurance in him
that expecteth the in him who hath
receiued a benefite: for by speeding
in suites, men become slack waiters,
when hope of honour and gaine (the
only soueraigne meane to conserue
men in due deuotion) shall bee sa-
tisfied.

To bee wisely diffidenc, and put
on a iudicall distrust: Put on I say
because there is nothing lesse fami-
liar and easie to honest men then to
suspect: for they think the strength
of

Of Wisedome,

of vertue in another, whereof they finde the toundation in themselves: for it is very true, that men most fairly conditioned, are of the first impression, and apt to bee trained into errors: but such as are practised in wickednes, go alway armed against the like. To suspect causelessly instead of imagined wrong, returneth an effectuall iniury, and many haue intred their friends to deceiue them, while too iniuriously their fidelite is called in question.

To despise iniuries of honour nobly, and with an highnesse of mind: for contumilie not regarded vanish of themselves into obliuion, but repined at, argue a guilty conscience. Men enuious (desiring to perish rather with their owne vices, then be saued by anothers vertue) are readie to diminish the reputation of a more worshier.

But the best aunswere to their flaunders, is to aunswere nothing, and

•Essay. 14.

and so to staward the effects of reuenge, as if the aduersary were rather to be contemptuously pittied, then reckoned of : or rather a man must endeuour by doing well, to authorise an ill opinion of them. For as envy is the shaddowe of vertue : So when vertue shall come to that perfection, as to reueale it selfe to the world, then like the verticall Sunne it abateth all shaddowes, which the low creeping obiections of detraction can stirre. In suffering things of this qualitie is shewed the greatest force and magnanimitie and a sure confidence in vertue. Let vs remember, that an honest and wise man can no way bee dishonored: that it is an excellent and divine commendation: *Ab and tio-
ne mala non timebat.*

To qualifie envy (which vndoubtedly will arise in men of no action, in sufficiency being very apprehensive) the best course is to attribute

the

Of Wisedome.

the successes rather to felicitie then
virtue. Therefore Sylla to suppose
any such humours, as prejudicial to
his rising and greatness, referred the
honour of his exploites to the spe-
ciall grace of Fortune, and the better
to encrease that opinion of himselfe
auerred, that enterprises hazarded
according to the sodaine occasion,
better prospered with him, then
those which by good aduise hee de-
termined of.

Envie also hath no force when
it appeareth, that the actions are
directed rather to virtue, then to
fame. Great Fortunes having at-
chieued matters worthy themselves,
must not ambitiously seeke cere-
monies, nor abuse the prosperous ends
to vanity of speech: but by auoiding
popular meetings, by moderating
the rumour of desert, they must be-
gin,

— Otium & somnum logit,

and

Essay. 14.

and excuse themselves from entering into any actions of the like quality, but in such sort, that neither through the motion of worldly appetite and ambition, they seek to embrace more then is convenient, nor through too many supitions, and too much incredulitie, they deprive themselves of great occasions.

Of

ESSAY, 15.

Of Reputation.



Reputation is a common conceit of extraordinary vertue acquired not by the multitude, but by greatness of acts, by so stewarding a mans seasonable endeavours, as that which is done may be apprehended, as rare, singular, great, without paragon, admirable. Small vertues, and of ordinary excellency winne both crust and loue; for the understanding present-

Essay. 15.

presently finding in them a degree of worthinesse, moueth the will to embrace them : but great vertues drawing with them a certaine divine competency and greatnes , so amuse the intellectuall part in contemplation of their valew , that the affection of loue is excluded, as not able to honor, when the mind is neuer satisfied in admiring.

Those actions doe chiefly settle this impression, which proceed from a discreet despising of those things, which the common sence of worldlings apprehendeth to be desired : as to restraine from those lustfull affections , into which humane infelicity is prone, to seduce the most restrained imagination , or to resolve against death , and rather encounter the most hideous formes of daunger, then ouercome by any vniust aduantages: or by commanding ouerall all private interests, by forgetting all naturall affections, when they

Of Wisedome.

they stand not with an higher vertue: So *Scipio* by offering no dishonour or violence to that faire damsell *Allucina* his Spouse: So *Fabritius* in returning the traiterous Physician to his deserued punishment: So *Manlius* by performing exemplarie iustice vpon his sole sonne, obtained this esteeme, and a loue mixed with authority.

Surely, that action imported a wonderfull temper of minde, and an absololute victory of those passions which in such cases would ouer-swey the best grounded resolution: For euен *Aeneas* himselfe, in whom magnanimity doth shine through all misty fearefulnessse, hauing with a secure brauery of mind, passed multitudes of his enemis, yet when hee hath taken charge of his father and his son *Julius*, hee findeth himselfe disarmed of that vertuous indifferencie, fearing their feare, quaking at their shadow:

Et

Essay. 15.

*—Et pariter comitique, oneri-
que cunctis item.*

To confirme our mindes in this despisingnesse, wee must direct our course to attayne the Hauen, and quiet of a good conscience, accouning all other thinges in no other proportion, then as the windes and tempests, which would remoue vs from this determination, by forcing vs with a weake dispayre, and coward hating of life, to retyre into the harbour of idlenesse: wee must remember to accustome our thoughts to expectation of troubles, to receiue them with no perturbation, to rule ouer Fortune, to thinke her nothing, if humanc ignorance and imbecillitie did not defie her, if our vaine ambitions and disorderly concupisances did not arme her in that usurpation of reasons Seignory: wee must seeke true felicity in the centre of

Of Reputation.

of the minde, and not in the circumference of worldly things, which are subiect to continual revolution: for that is to giue our selues a prey to those alterations, which follow the interchange of faire and contrary accidents: wee must know, that as wee are compounded of an heavenly and earthy substance, so our care must be to prouide for the good of the better part, and for the bodie but in a lower degree, as the instrument of the soule. And as we must not contemne in this life, fame, honour, wealth, friends, and those things, which in the deceiuable style of appetite are called goods, and attributed to fortune, but by honest meanes endeauour their fruition, as thinges good or bad, according to the vse: so we must not delight in them for them-selues, nor bee troubled in suffering their privation, nor out of an humour of confidence prouoke miseries: Asca-

H nius

win in a youtful brauery.

*Optat aperum, aut fuluum descendere
monte Iaconem.*

But that desire proceedeth from a
not wel guided (but yet excusable)
heat of vntripe ycares : Wee per-
forme our deuoutes, if void of feare
(the only thing to be feared) we so
tolerate vnauidable mischieves,
that they neither disturbe reason,
nor driuic the minde to vnrest: other-
wise as a scauer doth hinder the ope-
rations of the boc'y, so sorrow sprin-
ging from these chances, (if it bee
not moderated) disquieteth reason,
admitteh many corrupt and dis-
daicfull inclinations, subiecteth the
mind to infinite defections, and stai-
eth the execution of great and wor-
thy actions.

This aptnesse of resolution, or of
disposing a mans inward self, is wa-
ited on with valour and wisdom,
which

Of Reputation.

which are the two most principall pillars of Reputation, not onely in respect of their coherence in the same manner, as the eye & the hand: but because they rather come of a benefit of nature, then intent and choice (the one proceeding from a readinesse of wit, the other from a presence and courage of minde) drawing with them in a kind of dependency these heroycall vertues, magnanimity, patronage of justice against all oppressions and magnificence. Other vertues of meeknesse, humanity and courtesie, in ministering to the wants of men, in preferring them to places of honour, in redeeming the offender from the rigour of the law, doe stirre affection: but these vertues, if the Commonweale bee a party in enjoying them win admiration. The actions which chiefly reveale them, are victories in the field beyond expectation, surprisings of Cities, erections of state-

Essay. 15.

ly houses for common uses, graue
and fortunate counsailing the State,
discreete discharging of Embassa-
ges.

To the obrayning this opin^{on},
must concur two other helping cau-
ses, as specially remarkable in great
Fortunes: first Nobility, for if the
ancestors were men of valour, and
eminency in vertue, the vulgar sort
(out of a true loue to men of deser^t)
will pre-occupy the same conceite
of their issue. Secondly conuersati-
on, which is it bee among men wor-
thy, presently argueth a likenesse in
manners, to the people, which seeth
nothing but apparances, and makeith
judgement by that which is subiect
to sight, thinking a man so qualified
as those with whome he doth en-
fellowship.

But these reasons, although they
ate of great consequence, yet are
doubtfull, and the expectation is
weakly grounded vpon opinion
only

Of Reputation.

only, which presently changeth, except it be established by some ouer action, which may be worthy themselves both for difficultie of accomplishing and successfull end.

Those things which are done in youth, (because this age is not only enuied, but also fauoured) are of great moment in giuing life to the opinion of the world, and in nourishing such presumptions, as confirmed by some great and noble exploite, may suddenly growe into this actuall reputation. Therefore in Rome the young men of greatest hope did either preferre some lawe in behalfe of the people, or put law-breakers in fute, (a thing as *Plutarch* sayth, pleasing the people as much as to see an notable course of a dogge at an Hare) or which is more commendable, defended the innocency of the oppressed against the iniurious intreaties of the powerable and great ones, (as *Ciceron* patronizing of

Revolts at so ripe years, and with such liberty of speech against the potency of proud *Sylla*, was the first steppe to the possibility of his greatness. Or did some thing which might moue talke, and become *Fabius vulgaris* through the whole City as *Manlius* his rescue of his Father from the Tribunes, or *Caesars* dealing in compounding the civile dissensions of *Pompey* and *Crassus*, by shewing them, that their mutual depressions served for nothing, but to increase the authority of their enemies, and arme a third with that credit, which now remained, inviolable in themselves.

This action argued a wittie farre over-going the generenesse of his age, and was the first mouer of the peoples affection towards him: for what is more honourable then to treate, in according two so noble personages, which had lived so long in separation. But because an opinion

Of Reputation.

nion thus obtained must bee fed by the like meanes, or else vanisheth as soone as it appeares to the world: This commendation must bee accounted in no other measure, but as an encouragement to doe better, or as the ayre, which maketh me grow vp in vertue, and quickneth the appetite to enterprise things of high deserving praise.

For preseruing Reputation is required Religion, and (that concurrence of diuine vertue) felicity: whē the opinio of being religious is establisched, it seemeth that al other vertues must follow of necessity, and by it all suspicions of any vility, or lacke of vertue are silenced. But here wee must aside two rockes, Superflition, and dissimulation: In the one is small wisdome, because these bug-beares, and Chimeras of opinion, render a man vncapable of weighty matters, idle, contemptuous, vainely fearful, simple and open

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to bee practised vpon by all deceitfulness. In the other appeareth great craft, and when zeale is put on, as a pretext to palliate wickednesse, it bringeth such Nullifidians to bee odious, suspected and abhorred by the common consent of men: and therefore it is best to bee sociall in shew, but precise ineffect: to keepe God sparingly in our mouth, but abundantly in our heart.

The workes which chiefly be token a man religious, are, to apprehend, to aduance the Ministry, to prouide for those, who doe not in plausible formes preach themselues, but despising such a pompous and malepert manner, breath grace and truth: to furnish them with sufficient livings, because there is nothing which more impaireth the reverence due to that profession, then needynesse.

Concerning felicity, some men are borne vnder a propitious aspect

Of Reputation.

pect of Heaven, or rather fauoured with diuine grace, which guideth their actions vnder a continual protection of good lucke. These men bringing their designes to prosperous issues, are thought of a iudgement and valour equall for the accomplishment of the like, and as the Comedian saith,

--Exinde nos sapere omnes dicimus.

While not considering the weakness and imperfections of their counsels, wee make iudgement by the event.

The chiefe Rules to maintaine Reputation are these: To haue more deedes then words, rather doing things worthy to bee spoken, then speaking things worthy to bee done: To auoide words of yaunting or brauerie, and in relations to bee reserved in selfe commendations:

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tions : For fame by suppressing is augmented, and praise in this resembleth a quaint Dame, which followeth those that despise her, and flyeth those that follow her : To acknowledge no dependencie, for that is to confess vncapablenesse and defects : To be vniforme in life and actions, constanty maintaining word and promise : To attempt things within power, and feasible : For easily to giue ouer enterprises, implyeth either small judgement in assayng, or a little minde in not prosecuting : To neglect small actions after the accomplishment of great : for to a personage of valour there is not a more necessary thing, then to knowe the height of his greatness. *Marius* in not contenting himselfe with the reputation gotten in the *Cimbrian* war diminished it, by entring into other actions : Not to bee discountenanced in missing any place, or office : for sometime, such

Of Reparation.

such falling in sures augmentedh this
estate: We may reade of *Lamia*
in *Tacitus* a Senator of birth & qua-
lity, who suing to bee gouernor of
Siria, was repelled: *At non promissa*
provincie dignationem addicrat. The
cause was, because the people which
is a beholder of the Princes actions,
maketh ouer-bolde interpretations
of them, and ambitiously compairing
men of merite, when they find de-
sert vnacknowledged . presently
with presumptuous rashnesse con-
clude the defect in the Prince, &c by
making it the subiect of their con-
ference , encrease his esteeme that
was diapointed: for this reason *Ca-*
re said, That he had rather that the
people should enquire why hee had
no Statue erected to his memorie,
then why he had.

And againe, I obserue, that
at the solemnizing of *Julias* func-
tions, among the images of twenty
noblie houses, were left out that of
Cassius,

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Cæsars, her husband, and *Brutus* her brother, to the intent, to extinguish their memory : but yet they did shine aboue all the rest for this only, because their images were not represented.

Moreover, things must bee intrusted to men responsall and sufficient: To vsebase and vnable men for instruments in executions of weight; doth impair their credit. No office must be vndertaken with anie extraordinarie opinion : For the not answering such conceits, (men desiring things impossible) doth in time breed infamy.

This Reputation once obtained, worketh a louing feare in the people, (loue stirring their affection and feare mingling it with authoritie:) Loue is the most forcible of all our passions, and as the principal giueth vigour and motion to the rest: but it is a thing doubtfull and deceivable, in respect of the imperfection

Of Repentance.

tion of men : for no man can demeane himselfe with such circumspection , that hee can satisfie and please all , because mens minds are by nature insatiable , vpon euerie accident changing opinion , inconstant , murmuring for trifling regards , alway disliking the present , and preferring things of expectation and hope , before certainty and quietnesse , insomuch that one fauour , if it bee not equally giuen to all , but in anie greater proportion measured to one particular , cleane cancelleth the memory of fore-passe good turnes : Such is the nature of man , that late benefits are cleane lost , if there be not an hope to receiue more , and although the obligations bee never so great , yet one thing denied , doth solely possesse the memo: y , and all our fauours are drowned in forgetfulness.

Feare

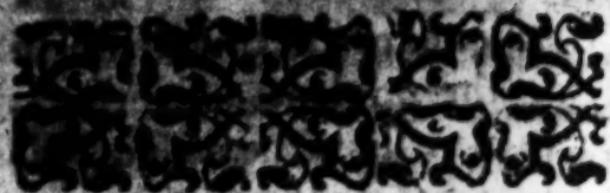
Fear is a more certaine ground then loue for maintaining authoritie, because loue is the power of the louer, fear in him, that maketh himselfe feared: But yet fear procureth hatred, which although it be dissembled so long as it is vnable to shake off obedience, yet when a greater force shall vntie that knot, it will burst out into open contesting.

Now because men easily bring themselves into contempt, men terrible and austere incurre hatred, there is another middle qualitie, which I may eyther call a louing feare, or a reverencing loue following Reputation.

This is a conseruer of that obedience and authority, in which men of great quality ought to retaine the multitude: for as the Elements, which otherwise stand at defiance, are by the heauenly Spheres conformed into well ruled motions, with-

Of Reputation.

out violence or enforcement, only
obeying the nobleness of their na-
ture: so men shew themselves wil-
ling to be directed by those, who
præcede, and are ennobled
by an eminency of
virtue.



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Of Liberalitie.



Some receive and entertaine favorites with kind gestures only, unmeasurable in promises, but spare in ministering to wants, whom I may fitly compare to some fruites, which by a luscious smell and delightfull colour invite a man to eat, but prooue vnsauourie and distastfull.

They that are the dispensers of Gods temporall graces, must apply themselves to find out me of an honest

Of Liberality.

self and exemplary life, and to acknowledge their desert, ~~as men's~~ ~~actions are conscientious merces.~~ They are the second causes, which by giving life and entertainment to virtue, must so dispose and prepare men of honest demeanour, as they may be fit to receive any form of honour or place, which (the first mover of the Common-weale) the Prince shall bestow vpon them: It is a faire title to be the forterer of desert, and the countenance of those, who though modesty are ready to retire from extolling themselves in doing their country good.

The rewards of goodness or vice frame men accordingly: few are of so iudicall a wit, as they measure vertue for the inner peace and contentment, and not according to success; so that seeing the guerdon due to merit, abused in maintaining vice, basynesse, think to obtaine by the same meane, and fashion themselves

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accordingly, and when such men receive favour and place; (besides the injury done to virtue) *Haud facile quisquam graviter bonus est.* Liberality thus exploited in favoring good wits, in nourishing arts, in quickning those lifefull seedes of goodness, in inuiting men to surpass themselves, is the only virtue which overcometh envy, and breedeth regard even in our enemies: for men learned once endeared by any obligation, as the heads and over-rulers of the common opinion of the world, obinde all other men to reverence their patron, and by sweete commemoration of received benefits win them to patterne themselves to their courses, at the onely hopefull ends to rise by.

This virtue must be naturall, and strongest of those things which cannot be imputed to election, & exercised with delight to doe good when it is encouraged by a grateful resume of hoped

Of Liberality.

loped gaine, it is nothing but a base
kind of counterchange, and mar-
shaling. It resembles the infinite nature,
which communicateth to all, and
imparteth infinite advantage; and
through the use of this vertue is
it, when a man findeth the re-
turne of thankfullnes, vce liberality
and ingratitude. deince de facis:
It is more difficult when it findeth the
repayment of ingratitude. Discretion must governe this ver-
tue; gathering is the graces, which
are ingratefull vntame vholes:
Followers ought to her counte-
lance both in their owne futes,
and also in the requests of their fa-
miliars; fonds apparel; at first chid,
receiving heare liberally, conserueth
own bodies with the heare we have
givn in, so then in letters or accydants
of great state, beeing aduanced by
thei person, increase his reputation
and powerablenes: But they must
not

not be ouer importune, or vrge ofte, nor then is conueniente: For so they become like the Iuy, which by ane-
ut-hard embracing hindereth the growing of the oake. It is good also to bee reserved in giuing to those, who quicke fighted in spying secret dislikes, will make vse of such occasions, and by multiplying suspitions, winde themselves into fauour, by working a more worthier into disgrace.

These men know no other ha-
bits but swarice, selfe-seeking con-
tempt of others, and an high e-
steeme of their owne vnworthi-
ness. It is a difficult thing to sound
their hollow dispositions and cau-
terized conscience, but the best
moes to know them by are these:
they haue no conformity with the-
selves, now commending and dis-
comending the same thing, taking
or putting of person, as the time or
place shal require: they never stand
well

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well affected with men of their own
tunke or societie, but if they loue a-
ny, they must be Great men, It is an
infallible signe of a crooked nature
(as Cicero saith) to see me affected to
none but to Prætors, !

F I N I S.